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Standing Room Only

United Nations Review

STARR KING SCHOOL

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NEWS AND VIEWS

IDEALS TO LIVE BY

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- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
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- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) an international economic coordinating committee to plan ways to prevent disastrous national and worldwide economic crises.

(Successor to WELCOME NEWS)
HUMANIST WORLD DIGEST

A Quarterly of Liberal Religion

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STANDING ROOM ONLY?

In less than fifty years, unless there is a catastrophe or a change in population trends, the world's population will have grown to some 6,000 million. In 1957 and 1958 the earth's population grew by ninety million—as much as the entire population of Japan and twice that of France—and in the next two years a further increase of 100 millions expected. By 1962 the world will have 3,000 million people; 4,000 million by 1977; 5,000 million by 1990; and 6,000 million before the year 2000.

These facts on world population trends are presented in **The Future Growth of World Population**, a comprehensive study recently published by the United Nations.

Never in the history of mankind, according to the United Nations study, have human beings multiplied so rapidly as in this century. It took 200,000 years for the world's population to reach 2,500 million; now it will take only thirty years to add another 2,000 million.

At the present rate of increase, the report concludes, in six hundred more years—little more than the time since the discovery of the New World—each human being will have only one square metre to live on. "It goes without saying that this can never take place; something will happen to prevent it," the report declares.

Why This Great Increase?

The key to this unprecedented human multiplication is not, as might be supposed, a higher birth rate, but a dramatic drop in the death rate. The mortality rate is dropping everywhere, especially in the underdeveloped countries, where most of the world's people live. This almost miraculous control over death has been possible thanks to advances in medicine and sanitation, which have lengthened the span of life and sharply reduced infant mortality.

New low points in the death rate were recorded in 1956 and 1957 in a number of areas with previously high mortality and

continuing high fertility. For example, in Ceylon the death rate dropped in a single year by 9.8 per 1,000; in China, 8.0; in Costa Rica, 9.6; in Hong Kong, 7.5; in Mexico, 12.1; in Puerto Rico, 7.0; in Singapore, 7.3; and in Trinidad and Tobago, 9.3. In India, too, mortality has been substantially cut.

If birth rates were dropping as fast as death rates, the population growth would not be so rapid. But the birth rate has not gone down in most countries, and in agrarian countries it has remained high.

At present, according to the report, three babies are born and two people die every second. In the next twenty years, four births and two deaths per second may be expected—and there are more than thirty million seconds in a year.

Two out of every three births and almost three out of four deaths are in Asia. In the next twenty-five years, the annual number of births will probably almost double in Latin America and increase by one half in Africa and Asia. The change in Europe will be slight.

At the moment, the birth rate on the mainland of China probably ranges from 37 to 42 per 1,000, while death-rate estimates range from 17 to 21 per 1,000, or an annual natural increase of about 2 per cent. At that rate, the population on the mainland of China is increasing by more than ten million a year.

In countries with advanced economies, population growth rates have generally been lower since the Second World War. Changes in their annual rates of natural increase, which in most cases now range from 0.5 to 1.5 per cent, depend for the most part on variations of their relatively low birth rates, as death rates remain low.

In 1957, the birth rates of most European countries ranged from 15 to 22 per 1,000. In the Soviet Union, Canada, the United States, Argentina, Australia, New Zealand and the European population of South Africa, birth rates were somewhat higher, ranging between 23 and 28 per 1,000. A decline in the marriage rate in the United States, which might presage a future decrease in the birth rate, was noted in 1957 and 1958. Countries in southern and eastern Europe with birth rates above 22 per 1,000—notably Poland, Portugal, Romania and Yugoslavia—have shown some decline in recent years.

Japan's birth rate, which fell sharply from 34.3 in 1947 to 17.2 in 1958, has recently shown signs of levelling out. The Puerto Rican birth rate was very high until the Second World War, but has progressively declined from 42.2 per 1,000 in 1947 to 32.4

per 1,000 in 1957, an exceptional change for a country with such high fertility in the recent past.

Another consequence of dropping death rates is the prevalence of young populations. Most of the lives saved are among infants and children; a swift drop in mortality has the same effect as a sharp rise in fertility by increasing the proportion of children in relation to older age groups.

There are two types of populations, according to the report. In Africa, Latin America and Asia, 40 or more per cent of the population is made up of children—young people under fifteen years of age—and 6 per cent or less are sixty or more years old. In Northern America, Europe and Oceania, 30 per cent or less are under fifteen and 11 or more per cent are sixty or over. In the Soviet Union the population structure is apparently of an intermediate type, although precise conditions are not known.

In 1950, the report points out, Northern America, Europe, Oceania and the Soviet Union had a combined child population of 210 million, compared with 700 million children of Africa, Latin America and Asia; the number of aged people, on the other hand, was more than eighty million—half the total—in the first four regions, less than eighty million in the rest.

By 1975, the contrast is likely to be greater. Northern America, Europe, Oceania and the Soviet Union may be expected to have some 275 million children and more than 150 million old people. In Africa, Latin America and Asia, there will probably be more than 1,100 million children and less than 150 million aged.

Have and Have-Not Populations

Because the proportional increase in population in the underdeveloped countries is far greater than in the advanced countries, there will be a wide gap in population growth between them. The population of the advanced countries—North America, Temperate South America, Japan, Europe, the Soviet Union, Australia and New Zealand—was estimated at 863 million in 1950. On the basis of medium assumptions—the report uses three yardsticks, a low, a medium and a high assumption—their population will reach 1,175 million in 1975 and nearly 1,500 million in 2000, with an average annual rate of growth of 1.2 per cent between 1950 and 1975 and 1.0 per cent between 1975 and 2000.

In the underdeveloped countries—Africa, Central America, Tropical South America, Asia outside Japan and the Soviet Union, and the Pacific Islands other than Australia and New Zealand—the population was estimated at 1,640 million in 1950. On the

basis of the medium assumptions, it will reach 2,660 million in 1975 and nearly 4,800 million in 2000, with an average annual rate of growth of 2.0 per cent between 1950 and 1975 and 2.4 per cent between 1975 and 2000. The speeded-up natural increase in the underdeveloped countries in the last quarter of this century would take place despite the assumption of a general decline of fertility after 1975.

What is the earth's maximum population carrying capacity? How many people can live on the earth's resources?

Many attempts have been made to answer this question, according to the report; however, it cannot be answered through scientific reasoning, for man's eventual adjustment to new situations cannot be predicted.

Estimates of the world's carrying capacity, according to the report, may have to be revised upward in view of recent scientific progress: the vast unused resources of vegetable substance in the sea, the possible use of solar energy, the likelihood that atomic energy will become widely available as a source of energy in the near future and other scientific discoveries may yield surprising results in terms of a more intensive use of nature's gifts. But whether the number of human beings able to live on the earth's resources depends on technological progress alone is doubtful.

Elaborate techniques in the intensive utilization of resources depend to an ever-increasing extent on a specialization of human activities which would require a high degree of social organization. This, in turn, would require individual discipline and restraint, things, which, the report observes, human beings can scarcely tolerate beyond a certain point. Moreover, a major disruption of the social fabric could cancel many of the gains of scientific progress. Whether previous conditional estimates of the world's carrying capacity can be adjusted upward—and if they can be adjusted at all, by how much—is questionable, the report concludes.

More disturbing than the projected figure of a population of 6,000 million or 7,000 million, the report states, is the fact that this situation may come so soon. This year 2000 is only about forty years away—no further in the future than the year 1914 is in the past.

Population and Economic Development

The technologically advanced areas contain slightly more than one third of the world's population. This share, according to the seemingly most plausible expectations, may drop to less than a

quarter by the end of the century. Assumptions range from slightly less than one third to one fifth.

How will these population changes affect economic development? It is difficult to say. Relative economic conditions in different parts of the world will change, the report states, and it is possible that the gulf between the living conditions of the two areas may be reduced; it is also possible that it may widen. One of the factors against a narrower gap is the expected rapid population growth in areas still deficient in technological equipment.

Even in the extremely unlikely event that all underdeveloped countries follow the low assumptions and the advanced countries follow the high assumptions used for population trends in **The Future Growth of World Population**, the proportion of the world's population in underdeveloped countries will increase.

As there is no indication at present that fertility will decline in the underdeveloped countries, the medium and high assumptions used for forecasting growth are more realistic than the low assumptions. The projections summarized in the study take into account the effects of probable changes in age structure on birth and death rates. The difference between the high and low estimates show the widest range within which future world and regional growth will in all reasonable probability be confined.

But it is well to remember that the high, medium and low assumptions depend on fragmentary data from some areas, which may have distorted calculations somewhat, and that actual trends in the future will depend on the course of social, economic and political conditions affecting fertility and mortality. These future conditions can be assessed only on the basis of past and present experience, so that projections are only as reliable as present knowledge permits.

Projections for most of the underdeveloped areas are based on indirect estimates of the components of population growth; these are less reliable than those for the economically more advanced areas.

The need for better data is gradually being met by new censuses and sample surveys, such as the recent ones in Cambodia, Guinea, India, Iran, Iraq, Nepal, the Philippines, Sudan and Thailand. A census was taken in January of this year in the Soviet Union, and many other countries are planning censuses in 1960 and 1961. This knowledge about population size, natural increase, fertility and mortality throughout the world will make possible more realistic appraisals of population prospects.

All population forecasts, of course, are subject to uncertainties and to adjustments in the light of new information. It is clear, however, the report states, that the world's population is multiplying in unprecedented ways; this expansion, moreover, has probably not yet reached its peak.

It is also clear that for the various regions there are in store significant differences in the size of the population growth. Even if fertility should decline in the underdeveloped countries, the rates of natural increase would not slacken appreciably for a long time to come.

United Nations Review

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POSSIBLE UNION OF SCIENCE AND ORTHODOX RELIGION?

by George J. Malecki, Chicago, Ill.

It is well known that the religious world view, based on the concept of Supreme Being called God, and natural science world view, based on the concept of matter (or energy) being the only reality, are both widely divergent. This is very disturbing to many people, scientists in particular, because many have an intuitive feeling that there is much right in the religious world view, while at the same time they are devoted to and concerned with the rightness of the scientific methods and theories, which up to present are largely materialistic. The present article is intended to contribute toward the inevitable union of science and religion.

The new knowledge gained throughout the last 20 or 30 years has led to a considerable "dematerialization" of human concepts about all material phenomena. Matter is often no longer regarded as something indestructible or fundamental in the universe and something less material—energy—is being considered as the basis of the cosmic structure and even the basis of matter itself. At least this may be the logical conclusion from the famous Einstein theorem about the equivalence of matter and energy and from the fact that matter is transformed into energy in nuclear reaction.

On the other hand, not much discussion is given to the question, what is the force which generates the atomic energy. There must be always a force where any energy is generated, while atomic energy is a fundamental form from which all other forms of energy are derived. Consequently atomic force which generates atomic energy should be regarded as a source of all the energy in the universe. The atomic force might be rightly called the Omnipotence, since it can be conceived as being the source of everything

in the cosmos, being everywhere and having inexhaustable resources. Namely, if we consider the universe even from natural science point of view, we must come to the conclusion that its broad limits have not been determined astronomically and in all probability it is infinite, i.e., the resources of atomic energy and its primary source—atomic force—should be infinite. If we consider the modern aspects of physics and chemistry and compare them with the older concepts, we see that much of the former limitations are falling off. The law of conservation of matter—the basic and sacred concept of old fashioned physics and chemistry—is to say the least shaken by new discoveries of nuclear science. The law of conservation of energy still holds; however, one can seriously question the logical basis of this law as far as cosmic aspects are concerned. Namely, if we accept the infinite nature of the cosmos, then it may seem illogical to enclose mentally the universe in a closed "system" and give a constant, unchanging value to its infinite amount of energy, as the first law of thermodynamics teaches. This expression of doubt in the logic and validity of the law of conservation of energy may seem heretical to most scientists, however, we should remember that any doubt about the validity of the law of conservation of matter 100 years ago would be surely regarded with great horror and dismay, while at present these doubts are well substantiated. A conclusion from the above considerations may be stated that it is possible somewhere in the universe energy is created and destroyed.

Perhaps the most fundamental error which we scientists constantly make is our tendency to put limitations on all scientific observations, i.e., limitations of three dimensions, weight, amount, etc., while the atomic structure and the structure of the universe indicates more and more convincingly the infinite nature of the cosmos in both directions—in the direction of bigness as well as smallness. The infinite nature of bigness of the universe is easier to grasp and seems convincing to many scientists on the basis of astronomical knowledge. The infinite nature of the smallest particle of matter is much more difficult to comprehend, nevertheless it is a fact that various scientists in their search for the smallest, fundamental unit of matter are discovering constantly smaller and smaller particles which size would seem unbelievable just 10-20 years ago. If we consider now that matter can be converted into energy, which is not three dimensional, then it seems logical to assume that there is no smallest dimensionally determin-

able particule of matter. In other words it can be said that the universe is infinite in its smallness (i.e., is indivisible), as well as in its bigness (i.e., cannot be restricted to a constant value).

Now if we accept, on the basis of astronomical and nuclear evidence, the hypothesis of the infinite and indivisible nature of the universe then this is only a short step toward giving the atomic force—source of all energy and matter—the spiritual nature and of accepting spirit as the real basis of all material phenomena, or in other words, giving spirit and spiritual phenomena the dominant position in the cosmos. And why not? Should the reality be limited to dimensions, weights, etc. Why should not science conceive the basis of all reality the spiritual force—atomic force—Omniforce?

One of the basic differences between the scientific and religious views is the appearance and development of life on earth. The orthodox religious point of view stands by the spiritual origin of life due to the creation by the Supreme Being, called God, while the natural scientific point of view adheres mostly to the Darwinic theory of evolution of material form of living beings. Both cannot be made concordant and this constitutes the basic disagreement between natural scientists and theologians. Scientists are not willing to discard the many archeological proofs supporting the Darwinic theory while theologians cannot give up the supreme status of God as the only creator in which stand they find support in the faith and intuition of many people. However, if we accept the atomic force or Omniforce as the only real basis of all material phenomena, we can embrace life in this hypothesis by expanding the Darwinic theory to include the so-called "non-living objects" and interpreting this theory as development of consciousness rather than material form. Namely, we always regard so-called non-living objects as something separate from the living beings. However, if we consider the modern theories of atomic structure and its amazing precision and order, we can perhaps speak about some degree of the very beginnings of consciousness represented by atomic functions. This consciousness is sufficient to give the atom voluntary movements and propagation. Next in order of the evolution of consciousness we can see viruses which are difficult to distinguish under electron microscope from so-called dead matter and may possibly represent a transitional state of consciousness between that represented by atom and that of lower bacteria. (There may exist other transitional forms close to atom not yet discovered.) Next in the order may be regarded rickettsia, then bacteria, yeasts,

molds, mushrooms and other plants until we reach the highest development of consciousness represented on this planet by man.

If we accept the hypothesis of the very beginning of consciousness represented by the atom as well as accept the atomic force as something spiritual rather than material, then the world view becomes unified, because everything without a single exception receives a spiritual basis of existence. The atomic force appears then as the only source of intelligence and life seen very dimly in the atom and developed to its highest state on earth in man. So conceived atomic force lacks all the limitations usually imposed on matter and energy, and one of the startling conclusions from these considerations may be that the atomic force may not be directly measurable in any units, as natural scientists are accustomed to do. Nevertheless it should seem obvious that atomic force is a reality, because the atomic energy is an obvious and sometimes embarrassing reality. The atomic force may be very much related to what Professor Melvin Calvin calls "cosmic influence" in his considerations about the possibility of life on other planets. It should be mentioned at this place that life on other planets and its kind may be deduced on the basis of similar philosophical considerations.

Natural scientists with purely materialistic inclinations should not lightly dismiss this philosophical conclusion, particularly now at the dawn of space age, when entirely unforeseen developments may be approaching the small gathering of living beings on a speck in the cosmos called earth. Natural scientists with religious inclinations or denominational attachments should not pass up these abstract philosophical considerations, because if they accept God as reality, then God should be in the realm of scientific investigation, because all aspects of reality should undergo the scrutiny of science.

The word God has been so variously interpreted that the author thought it better to use it as sparingly as possible in an article written for scientists. On the other hand the Omnipotence—atomic force—as the source of atomic energy, life including, may be more familiar to natural scientists, for which God as Supreme Spirit or Creator is difficult sometimes to accept, because of the factor of faith and sometimes emotion. The value of the here presented approach may be in that scientists will accept easier atomic force as the real basis of everything, than they would do with God, Life, Love, Spirit while the true meaning is the same. A completely logical and experimentally provable, i.e., scientific world view

could be built around the concept of Omnipotence, which may be acceptable to independent theologians and scientists, thus joining science and religion and fulfilling the long cherished desire and longing of human race.

* * *

THE AIR WE BREATHE

by Senator Hubert H. Humphrey

All of us nowadays are more conscious of the air we breathe than we used to be.

Today it isn't fog or smog that concerns people most—it's the radioactive dust that's in the air and settles on the water we drink and the food we eat—particularly strontium-90.

This strontium-90 is one of the radioactive products of atomic reaction. It has a natural affinity for calcium and builds up in our bones—where it can cause bone cancer as well as leukemia.

People have to be pretty upset about something to sit down and write their Senators and Congressmen. And they are thoroughly upset by the latest news about strontium-90. Every one of us in Washington has stacks of mail about it.

In December, AEC Commissioner Libby was faced with new data from the Defense Department which indicated that half the strontium-90 released in an atomic explosion falls to the earth within two years—instead of taking seven years to filter down from the atmosphere, as it was hitherto believed.

The same data indicated that, instead of the strontium-90 being evenly distributed throughout the world, as previously assumed, its fallout was heavier right here in the United States than anywhere else in the world.

The evidence against the AEC's old seven-year theory was so strong that AEC couldn't even begin to defend it. Instead, Dr. Libby sought to fall back to a new line at four years.

On February 20 the Joint Congressional Committee on Atomic Energy received the Defense Department data. It took Senator Clinton Anderson a solid month of hard fighting to clear the way for putting this information before the public.

Meanwhile, Dr. Libby seems to have looked for a way to air his new four-year theory—a way that would look almost casual, as if it were just a minor afterthought.

He was scheduled to speak at the University of Washington March 13, as one of the events in its annual lecture-and-concert series. Everything was in it but the kitchen sink—and the Defense Department findings, which Dr. Libby coyly kept to himself. By

so doing, he apparently sought to take the edge off their release by Senator Anderson eight days later.

I'll say two things about this sorry record of evasiveness on a matter of the most urgent public concern:

First, if it took as long for strontium-90 to fall out of the atmosphere as it does for information to fall out of the AEC, we could all feel a lot safer.

Second, the AEC is still—after having been caught time and time again misleading the public—trying to play down the dangers of radioactive fallout.

Much of what we know about this subject we know in spite of—not because of—the AEC; and particularly from the hearings which Congressman Chet Holifield conducted in 1957, and which I'm pleased to say he will reopen next month.

What **are** the dangers of fallout?

As you know, I don't believe in "states' rights" being used as an argument against the Federal Government doing something the states cannot or will not do. But I do believe a state has the right to protect the health of its citizens—particularly when our Federal Government defaults in its plain duty.

It's for this reason that Governor Orville Freeman of my own state of Minnesota set up a special committee on atomic problems. At the request of that committee, the AEC tested samples of wheat from Minnesota and neighboring states.

In samples from 1956, 1957 and 1958, strontium-90 content in micro micro curies per gram of calcium ran 107, 152, and 155—and the so-called "permissible" level is 100.

There was one sample which tested out at 606. This sample, the report notes, was "excluded from the averages." I wish it were that easy to exclude this and like samples from people's stomachs.

In communicating these facts to me, Dr. Maurice B. Visscher of the University of Minnesota Medical School wrote:

"The really shocking thing to me is that the AEC itself has no other significant number of analyses of wheat."

The point is that we just don't know enough about the degree to which strontium-90 gets into our food and drink. Some work has been done on milk and water, and a smattering on a variety of other foods—but not on a regular and continuous basis. Apparently nothing would have been done about wheat if our Minnesota people had not insisted.

We are equally in need of more knowledge about the so-called "permissible levels" of radioactivity. These figures were first

worked out many years ago for radium workers and X-ray technicians—that is, for adults. Now it seems, however, that the greatest danger is to children under ten.

As our knowledge has grown, these figures have been revised downward again and again. Many scientists believe that there is no such thing as a “permissible level”—that each increase of radioactivity increases the risk of disease and of damage to future generations.

Not only are we walking in the dark—we don't even know where the precipice is!

There is another tragic aspect to the AEC's blackout on fallout data. It leaves us tongue-tied about the shocking extent to which the Russians have been polluting the stratosphere.

We talk of “dirty” bombs—and, although not so much lately, of “clean” bombs. The ones the Soviets exploded last October can only be described as filthy. Dr. Libby estimates that this series of massive Soviet explosions increased the pollution of the stratosphere by a full 50 per cent.

Had we been on our toes—and not so guilt ridden about our own fallout showing—we would have gone straight to the United Nations, and laid these terrifying facts on the line.

The Soviets, we should have charged, are poisoning the whole world—not with their worn-out dogma but with the deadliest dose of radioactivity that has ever been inflicted upon the world.

But the AEC's dirty hands prevented us from exposing Russia's dirty bombs before the United Nations.

It was just over a year ago that the Soviet first announced their suspension of nuclear tests—as usual, catching us flatfooted.

Their timing of the announcement was the rankest hypocrisy. They had just completed a series of extremely “dirty” tests. Those were the tests which caused radioactivity in the rainfall right here in San Francisco to increase by 200 per cent.

I said in the Senate at that time:

“I feel we should have exposed this information rather than guarding it as though it were a top state secret. It is these facts relating to the Soviet tests that the world should know, back into the smallest village in the far-away corners of Asia and Africa.”

I was trying, as best I could, to get our Government out of the corner into which the Russians had backed us. But all I got from the AEC and its friends was a barrage of criticism.

We aren't going to get anywhere in stopping excessive fallout if we leave it up to the AEC. They're in the business conducting

tests, and also of assessing how dangerous their tests really are. No man—or government agency—should be the judge in his own case.

For a considerable time, a number of us in the Senate have demanded that the Administration put primary responsibility for research on radioactivity where it belongs—with the Public Health Service. And I welcomed the introduction of a bill by my good friend, Senator Lister Hill, to do just that. The Public Health Service will draw, of course, upon the expert knowledge of the AEC and of other agencies, state and federal, public and private. It will be the responsibility of the Surgeon-General, as the head of this Service, to present to Congress a comprehensive program for the control of radiation hazards.

I heartily support Senator Hill's proposal—it's time we get some honest figures on radioactivity.

But further measures are also worth considering.

It might be well to require that one of the AEC Commissioners be a biological scientist—just as one is now a physical scientist.

We should give to the UN Scientific Committee on the Effects of Atomic Radiation full information on the results of our recent studies.

We should, at the next session of the World Health Organization, urge that it concern itself with the effects of radioactive fallout, as it already does with radiation from the peaceful uses of atomic energy.

We should do all this and more.

For out of this great evil there may yet emerge some good. Fallout is no respecter of persons or doctrines. It settles upon the caviar the Soviets serve at their wingdings just as it does upon the food we are eating now.

Indeed, if Mr. Khrushchev succeeds in swearing off vodka—as he urges upon the Russian people constantly, and also on himself—it may simply put him in all the greater peril. On the basis of present tests, there seems to be much less strontium-90 in hard liquor than in tea or milk.

The more the danger from strontium-90 becomes known on both sides of the Iron Curtain, the more pressure there will be for an end to atomic explosions.

My Democratic colleagues, Senators Gore and Church, have suggested that tests be, at the very least, limited to underground caverns and outer space. This would greatly reduce radioactive fallout.

Last week the Administration caught up with the Gore-Church proposal.

But I hope that we can achieve the ending of **all** tests—with adequate safeguards for inspection and detection—not only because of the fallout danger, but because it would be a great step forward to wider measures of disarmament.

We are concerned, and rightly concerned, about present levels of radioactivity. But they are as nothing compared to the seething wilderness a third World War would make of our planet.

We must give fresh impetus to the Geneva negotiations looking toward the suspension of tests. To this end, I have introduced a Resolution to put the Senate on record in support of the efforts of the United States to achieve an agreed suspension of tests, and endorsing the principle that an adequate inspection and control system must be part of any such agreement.

We are entirely willing to open our doors—to let the Russians send technicians to check on our compliance with a test ban—but we want to be able to do likewise. They say they will permit inspection—but only by the native citizens of each country, and not by an international team.

This is errant nonsense. Still, our aim must be to continue to achieve agreement—not merely to prove that failure to agree is their fault.

My friends, it is no accident that the Senators and Congressmen who have been foremost in the fight to disclose these atomic facts are Democrats. We in this party are steeped in the belief that, if you give the people the facts, they will make the right choices.

That can be—in the short run—politically dangerous. Do you recall what happened in 1956 when Adlai Stevenson called for the suspension of hydrogen bomb tests?

The Secretary of State said Mr. Stevenson was “not fully conversant with the details of the problem.”

Thomas E. Dewey called it “an invitation to suicide.”

Vice President Nixon denounced him for “playing dangerous politics with American security.”

Yes, it can be politically perilous to be too right too soon.

But it can be national suicide to be right too late.

There may still be some of our fellow-citizens who doubt that there is “one world.” But no one can deny that we have only one stratosphere—and that we must somehow stop using it as a rubbish-dump for radioactive debris.

After all—unless we all decamp to another planet—it's the only stratosphere we have!

ACADEMIC FREEDOM IN THE "DIFFICULT YEARS"

by Louis M. Hacker

This article by Dr. Hacker, a member of the Union's Board of Directors and Chairman of its Academic Freedom Committee, is reprinted with permission from a recent **Saturday Review**. Slightly cut for reasons of space, it deals with *The Academic Mind: Social Scientists in a Time of Crisis*, by Paul F. Lazarsfeld and Wagner Thielens Jr., with a Field Report by David Riesman (Free Press. 460 pp. \$6.50). Professor of Economics at Columbia University, Dr. Hacker was, until recently, Dean of its School of General Studies.

Professor Paul F. Lazarsfeld of Columbia University and his associate of the University's Bureau of Applied Social Research, Wagner Thielens, Jr., have done us an important service; for this is a pioneer study . . . of what a representative sample of college and university teachers thought and felt about an important public question.

The inquiry was made in the spring of 1955, at the request of the Fund for the Republic, just at the end of the so-called "difficult years"; the subject was academic freedom. In all, 2,451 social scientists in 165 institutions of higher learning, of various sizes and foundations, answered a large number of questions put to them from a formal schedule by trained interviewers. . . .

The statistical record in itself is deeply disquieting. In these 165 institutions there were reported by the respondents 990 different incidents of administrative action (the majority of these because of political belief or conduct) which led to some 188 dismissals, forty forced resignations, 118 withheld promotions, and ninety-nine other forms of discipline. Dismissals occurred in 102 out of the 165 institutions surveyed. In consequence, the surveyors say flatly that not only did at least one-half of those interviewed detect a decline in intellectual or academic freedom; worse still, pressures, suspicion, and hostility created states of mind which had deleterious psychological and social consequences.

Teachers reported that they regarded their esteem in the outside world as low; and some paid back for this condescension or even contempt by voting for Stevenson in 1952, by reading "controversial" journals, and by becoming members of "controversial" (none leftist) organizations. At the same time they openly admitted their apprehensiveness of retaliation and their resort to precautionary devices to allay criticism, censure, and the threat of dismissal.

This last represents the dreariest aspect of the survey's findings. Within the classrooms (in part because they were distrustful of

their students!) teachers qualified, equivocated, and compromised their work and personal integrity; outside they withdrew from the community at large, eschewing political participation and public appearances and giving up subscriptions to magazines and memberships in organizations that were looked upon as in a way nonconformist. . . .

It is idle to assume that because McCarthy is dead the witch hunting is over and that the professor in America again will be unhampered in his pursuit, in the classroom and beyond it, of his examination of the ideas and activities that make for a free society. In 1958 once more we are being told—this time by a ranking Army officer—that the “advanced state of Soviet technology is due more to Soviet success in espionage and subversion than it is to their scientific apparatus.” If the teacher in America does not take immediate steps to build up his own constituency—to obtain assistance and defense, as organized business and labor have done—by action and not by sentiment and association alone, then the restraints and corrosions he was forced to suffer in the “difficult years” have only been temporarily checked. . . . ,

We know, for example, that during these years of stress it was . . . the Academic Freedom Committee of the American Civil Liberties Union that worked out a code for fair hearings and observance of due process for teachers charged with real or fancied offenses.

To what extent did (faculty members) seek out and cultivate alumni and parents—instead of leaving these relations to hired functionaries? Did they openly support student organizations when these tried to maintain free newspapers and platforms? Did they ask for fuller participation in the conduct of the affairs of their universities and, in fact, for representation on governing bodies and before public officials who, because they controlled university financial policy, could always call the tune to which presidents and deans danced with such alacrity? . . .

But this can be said: if universities are to be free, it's up to the professors themselves to make them so; their protest votes and the occasional raising of defiant voices are slender reeds of support against indifference and, in time of stress, hostility. Academic freedom and academic due process can be assured only if an articulate community, created and constantly nurtured by the professors, exists to defend them and if formal codes or procedure are written into university regulations to define unequivocally rights and responsibilities. At the heart of the matter are these two hard

facts: professors have been slow to act as citizens within and without the university; and they have permitted its complete governance to fall into the hands of non-academic trustees and regents, legislative authorities and an ever-growing body of university administrators—who both apply and succumb to pressures when times are out of joint.

When universities are directed largely by the professors—backed by their own constituency—academic freedom in America and academic prestige will have a much better chance of being secure in and outside of “difficult years.”

—Civil Liberties

* * *

WAR IS NOW OBSOLETE

by H. J. Bhabha, Atomic Energy Counselor of India

War is the greatest waster of raw material that we have. In many industrialized countries one-third of the entire national expenditure goes into producing instruments of war, which we hope will never be used. We all know that atomic and hydrogen weapons are very destructive, but I doubt if the ordinary citizen fully realizes how destructive they are.

One has only to remember the bomb-damage, the destruction in France, the devastation of Germany and the Soviet Union—most of this destruction was caused by conventional explosives. And the total amount of explosives used by both sides together in the last war amounted to between two and three million tons of TNT.

Now, one hydrogen bomb can have several times this explosive power. It is of importance to realize in concrete terms what this explosive force means. The area of total destruction for a multi-megaton weapon, say a 15 megaton bomb is 5 miles or about 8 kms. An expert has said that buildings in this area would be fractionalized, pulverized and vaporized. Irreparable damage would be caused to houses within a radius of some 12 kms.

In addition, there is the radiation effect and the fallout. Depending on the direction and the velocity of the wind, 50 per cent of the population would receive a lethal dose in a strip 40 kms. wide and about 300 kms. long. Draw this on a map of France and you will see how large it is.

I fervently hope that such a weapon will never be used. It is the responsibility of every one of you to see that it is never used. This matter is one where the ordinary citizen has to express himself. It is now clear that with these weapons a total war is not feasible any more. It would amount to mass suicide or mass murder.

But there is a more insidious danger which I would like to point out and that danger is the so-called small tactical atomic weapon. Today such a weapon is of a size comparable with the Hiroshima bomb. It may be a quarter the size, but it is several hundred times bigger than the largest block-buster of the last war. Such a weapon must be a fission weapon and cannot be clean. By its very nature a considerable area of the ground would be contaminated with the radioactive fallout. To talk of such weapons as "small tactical weapons" is to deceive the public. And it is this which has such serious consequences.

Now, it is a matter of some disagreement among experts and specialists of atomic weapons and military experts whether small, tactical weapons could be used in a limited war without leading to the use of larger weapons. As long as there is this doubt, the use must be a gamble—a gamble with the future of civilization and the future of humanity itself. Would any responsible person agree to permit such a gamble? It seems clear to me that the progress of science and technology has made major wars impossible and, indeed, wars in effect impossible and we are only slow in adjusting our minds to the changed situation. But it is essentially the duty of every citizen to think about this matter and to express himself forcibly. This matter is too important to be left to the politicians and the military experts.

—The Unesco Courier

* * *

AN OPEN LETTER FROM JERRY VOORHIS

Executive Director, Cooperative League of America

Former Congressman from California

As a human being I protest to the governments of the nations which possess nuclear weapons.

I protest because God gave this good green earth to be a home for me and my children and their children after them—and not to be a cracked, desolated, massive grave.

I protest the deception that is practiced on us people. I protest the talking that is being done about national defense as if it were possible to defend a single human life by military means any longer.

I protest because it is not honestly said that the only way any longer to defend any nation or any people is by preventing another war from happening at all.

I protest the poisoning of the air and the grass and the children's milk with strontium-90 from the blasts of nuclear weapons.

I protest the hypocrisy of the Russian government in announcing it was stopping the testing of nuclear weapons just after a series of tests by it had spread more poison into the earth's atmosphere than ever had been done before.

I protest the tragic failure of the American government to meet the challenge of the Russian announcement head-on by stating that of course the United States would stop testing nuclear weapons as long as the Russians kept their word.

I protest the refusal of the Atomic Energy Commission of the U.S. to tell the people the truth about the danger they face.

I protest the flagrant disregard of all decent moral principles which is inherent in a situation where one or two or three nations arrogate to themselves, by their possession of nuclear weapons, the right to decide whether or not all mankind shall live or die.

I protest every policy that is based on plans to win a war that cannot be won by anybody. I protest every policy that is not aimed at preventing the war by building a structure of enforceable peace within the framework of world law before it is too late.

I protest because human beings like me have a right to pass on to our children at least an even chance that they can live on this earth.

What am I going to do about it?

I am going to go on protesting—and speaking my mind—and shouting my mind from housetops if necessary.

Because my mind is the mind of billions. And my voice is the voice of billions of people. And that voice will be heard. And it will be listened to.

Small voices like mine will grow great. And few voices will grow many.

I shall continue to protest until those who can find no better thing to do than toy with war—and with the world—and with the future of God's green earth, will be afraid to do that any more—whoever they are, even if they are dictators or heads of state.

—The Federalist Newsletter

* * *

THE UGLY AMERICAN

Editors: William J. Lederer and Eugene Burdick

Review by Rev. James W. McKnight, Santa Paula, California

Maybe it is not too late. Maybe we have enough intelligence in this country to save our nation before and for all the world. The book "The Ugly American" now being read by thousands of Americans including, they say, our well-meaning but socially

futile President. It came out just a few months ago, introduced by the book clubs, including the Book-of-the-Month Club. Although written as fiction it is a book of awful facts—facts about what has happened in fifty-nine countries where over two million Americans are stationed. It is a story of how beautiful idealism and practical techniques are defeated and prostituted by outworn conventions, traditions and narrow selfishness of a few important people. Read it. It will show you why we have lost the Cold War to date and how we can begin to help humanity, adequately and generously and by so doing restore our international dignity, prestige and friendship with many nationships. It is the story of how the revolution of 1776 can be renewed in many part of the world. Read it and pass it on. As Tennyson has said, "Come my friends, it is not too late to build a nobler world."

* * *

LETTERS TO THE EDITOR

An Introduction to Humanism

To the Editor:

The message in this "Letter of Enlightenment" is comprised largely of excerpts from a radio address over NBC by Dr. Edwin H. Wilson, Executive Director of the American Humanist Association. His address was entitled, "Humanism: The Fourth Faith."

In these days of uncertainty, of apprehension, of drift, men and women need the assurance of a reasoned faith. They need to believe in themselves. Their minds seek pointers to a future where peace and security are possible. At such a time religious sects come forward, saying each one: Here is **the** way of salvation. **We** have it! There are, of course, many such sects; but we frequently hear them classified as "the three faiths," meaning Protestant, Catholic and Jewish.

Today, I am suggesting that there is in the world as a present and potent faith, embraced by vast numbers, yet seldom mentioned—a fourth faith—namely Humanism. This fourth faith with rare exceptions—has no church to embody it. Most Humanists do not know they are Humanists. They may even give lip service to other faiths, but they live and really believe as Humanists. Humanism is something found within the three faiths, here and there, as a change producing factor. But Humanism is most usually found outside the churches, active in the life of good men and women who meet their duties as citizens in moral, useful and creative lives, but who seldom darken the door of a church. These

Humanists may not even know they are religious. But they have their ideals; they are tolerant, they love men and life, they live worthily. Theirs is a secular faith.

It is my purpose—to state the premises of this fourth faith—Humanism. We believe as more people recognize this faith by which they live, as they acknowledge and support it, their Humanism can do its work for humanity better. We believe that this fourth faith can become a world-unifying faith. Many of its ideals were foreshadowed in the prophetic movement in Judaism and Christianity and are inherent in the democratic way of life. It can go far toward uniting the free world on a common way of living.

What are these views? Humanism has no creed, so the following—like any other interpretation—is to be taken as one man's viewpoint.

First: The Humanist lives as if this world were all and enough. He is not other-worldly. He holds that time spent on the contemplation of a possible after-life is time wasted. He fears no hell and seeks no heaven, save that which he and other men create on earth. He willingly accepts the world that exists on this side of the grave as the place for moral struggle and creative living. He seeks the life abundant for his neighbor as for himself. He is content to live one world at a time and let the next life—if such there may be—take care of itself. He need not deny immortality; he simply is not interested. His interests are here.

Second: The Humanist lives as if people count most of all with him. He believes in them. The human individual and his fulfillment is his primary value. He holds, in the classic phrase, that "man is the measure." Just as Jesus declared that the Sabbath was made for man and not man for the Sabbath, so the Humanist says that all laws, all customs, all institutions are made for man and not man for them. The worth of laws, governments, churches is discovered in the quality of human life they promote. The goal of "the human enterprise," as Max Otto calls it, is variously spoken of as happiness, as creative living, as service, as the satisfying life, as character, as perfection or self improvement. It is all these rolled into one which together make for noble human living—the measure of humanity's success on earth.

Third: The Humanist is concerned for **all** men; he believes in human equality. He holds that though individuals differ in ability, there is no master race, no nationality or class which is superior to others. Virtue, intelligence, competence are not, he finds, distributed according to color of skin or hair, or place of birth, or

inherited wealth. Not only does the Humanist not push others around, but where any human being is abused he finds it to be his concern. In the Humanist view, no group of people "is inherently qualified to ride herd over any other." Representing all men, the Humanist does not stir up hatred nor promote the class struggle, but rather he seeks to resolve human problems by the techniques of reconciliation and good will. He is found in the forefront of the struggle to end racial prejudice and injustice.

Fourth: Freedom of thought and action is integral and necessary to the Humanists's way of life. Humanism is inherently opposed to all totalitarianisms, whether political or religious—whether Communist, Fascist or known by any other name—which imposes arbitrary authority on individual thought and conduct. Whatever oppresses an individual, restraining and impeding the free use of his mind and making him a means to the needs of a ruling class or an institution rather than an end in himself, the Humanist opposes as "evil." Whatever robs the individual of the free use of his intellect is anti-humanistic. To the Humanist, moreover, rights must be matched with recognized responsibilities because a human individual never exists apart from others, and the good life must always be lived in society. Freedom is won only by the willing cooperation of free men.

Fifth: The Humanist accepts the world view of science and the method by which science discovers truth. The other faiths have lost their hold upon him, because his mind is no longer satisfied with mere assertion. He has a different sense of evidence; he accepts the authority of scientific facts. He is contented to wait for answers on ultimates where there is no proof. The evolutionary world view, as revealed to him by science is not final nor absolute, but it seems to him to offer the truest and most dependable picture that he can find on which to build a personal life or a new world.

Sixth: The Humanist lives as if he must and can depend on the intelligent cooperation of men of good will to end poverty, war, disease and prejudice. These evils are the real challenge to peace. The Humanist has faith that together men have what it takes to build a decent world. In the hands of true Humanists, scientific research can be made an instrument of human welfare, not the means of man's destruction. "Science for Humanity" is therefore a basic item in his program. This does not mean that Humanism pictures man as pridefully isolated from his source in nature. He knows that he must study and conform to the laws of nature, use its abundance, work with its power. But man is the active agent

who through research discerns the laws of nature and harnesses the elements to his purposes. Humanism realizes that this must be done on a planetary scale for the salvation of all men under some democratic federation of the world. That is the ultimate goal of Humanism today.

These then are some of the simple premises of Humanism:

1. The Humanist lives here and now.
2. He is more concerned for people than anything else.
3. He believes in the equality of man; discovers no master race.
4. Freedom is necessary to his way of life.
5. He accepts the findings, the method and the authority of science.
6. He has faith that together men possess the intelligence, the skill and the will to end war and build security in a free and just world. Research in the hands of men of goodwill can meet the challenge of hunger, disease and hate.

Were these simple premises actually made the basis of our emerging world civilization, war would not be necessary or possible. But Humanists—as well as Protestants, Catholics and Jews—too often give lip service to their principles and fail to live up to them. This contrast between the faith men profess and the faith men live by is universal. As Rome was not built in a day, so any democratic federation of the world will not grow even in a decade. We do not want merely professing Humanists; we seek Humanists who live this faith.

Gradually Humanists will awaken to the realization of their common philosophy and their common cause. The Humanist who is aware of his faith believes that time is on the side of his convictions. World democracy is necessary for human survival and can only be realized through the universal respect for man, implemented by a socially responsible science, that Humanism requires. The essential thing is that we recapture faith in man and in his ability to establish peace in a free world. To this faith Humanism calls all men of good will.

Most cordially yours,

Thomas L. Clarke

A Letter from a Reader

My Lord Bishop of California:

Thank you for your letter of December 30, 1958, and for the explanation of your title, "Bishop of California." For, as you say,

"it may not explain," at least it is consonant with the ethos of our time where one may assume any title one so desires, if it has not previously been preempted to someone else.

However, as one sitting on the sidelines, as it were, it would seem to be more in keeping with fair play and conducive to peace and harmony if the Prince of a Dominant Minority in a given parochialism would indicate the group by name for which he is spokesman, instead of the all inclusive title "Bishop of California," which semantics indicates.

In the next paragraph you state, quote, "I would not join with you in recommending the control of the Press, the Pulpit, or the Platform." **I would have been most surprised if you did agree with me.** By the same token I would be surprised if your symptoms were the same as mine while your illness was diagnosed measles and mine mumps.

As the symptomatology of a disease is determined by the nature of the bacteria or the virus with which one becomes infected. so too, ones thoughts, ones ideas, ones pattern of life is determined by the "Idea" the concepts with which one becomes infected.

We do not know how life begins, how bacteria, and viruses begin. We know what some of them look like under the microscope, their chemical and morphological characteristics, and that they "spread" from one to another, evincing similar symptomatology.

We haven't the remotest notion, that is empirical notion, what the mind of man is, or how ideas are formed in it. We know that ideas get into it, and like bacteria, evince symptoms, a pattern of life **as distinctive** as the symptomatology of typhoid, or the tubercle bacillus. And ideas pass from one to another likewise evincing a comparable pattern of life.

In the six thousand years of human history, only in the last year has brain cells been cultivated in the laboratory and the complex mechanism of a live brain cell observed microscopically. How a brain cell or cells transform "nerve impulses" into ideas, is still a deep dark secret.

Perchance if a sum of money equal to what it has cost to put one "sputnik" in orbit was allocated to the neurological and the psychological laboratories **throughout the world**, in a study of the human brain and the human mind, in less time than it has taken to develop the science of bacteriology; in ascertaining which are "good bacteria" and which are bad ones, man might know how ideas are formed, and perchance a quarantine system would be worked out to control "bad ideas" and destroy them before they

become active. There is nothing so lethal to man as ideas, when they conflict with one another.

Now that the Geo-Physical Year is coming to a close, may we have a "Geo-Psychological Year" and learn how man thinks and why. We may learn what "goes on" within the matrix of a brain cell, and moreover we may develop an empirical knowledge of the mind of man instead of the poetical one which has been so destructive to the human race.

May the light of understanding guide our footsteps in the coming year, and above all, may we have the desire to walk in the light.

Sincerely,

R. E. Cloward

Rt. Rev. James A. Pike, "Bishop of Californina"
1055 Taylor Street, San Francisco, Calif.

Dear Editor Corson:

Your No. 1 February, 1959, is one of the best. Your objective that all mankind is of a common origin and that all of us are of one blood and should have a mutual purpose for a common goal, make good common sense to my mind.

When first I changed from the belief in the book called the Bible, in March, 1912, to know it was only a book of legends from ancient beliefs, I was very happy to KNOW that NEVER would I have to exist in an everburning hell, prepared before the Genesis Creation by an imaginary, very wicked god.

My only brother, now dead, brought me the books of Paine and Ingersoll. At that time, while never a member of the Seventh Day Adventists faith, I had been born into that belief. My two parents, four grandparents, uncles, aunts and cousins belonging to this church started by Mrs. Ellen G. White soon after the failure of William Miller to have the mythical Christ appear the second time. My maternal grandfather, Stephen Pierce, of the Pres. Pierce clan, was an ordained minister.

When my brother, Howard W. Harris, brought me the books, I thought he would burn forever in hell. But in two weeks I knew it was false.

One of the first Freethought papers I took was The Truth Seeker and I still take it. But am so sorry that Editor Charles Smith has taken the idea that Negroes are not capable mentally to advance any higher, even if we give them the chance. He ignores such men as Laurence C. Jones, Booker T. Washington,

Ralph Bunch and men who have become lawyers, etc.

All of us should be awake as to the aims of the Roman Catholic Church.

I sent you a check July 28, 1958 for my subscription, but I will include my renewal in the check I am mailing you. I wish you to begin with the February number for H. H. Harryman, Milton, Iowa, and Ellis E. Andrews, Bonaparte, Iowa. Both are my friends, but both are Methodist ministers. Check for \$4.50 inclosed.

I wish they could KNOW that they are teaching legends, probably copied from Chirstna, who flourished 1200 B.C.

Let us not faint in well-doing.

Sincerely,

Mrs. Marie E. Loomis

Born September 25, 1870

Dear Colleague Corson:

Many of our friends in the liberal ministry are interested in the proposal to legalize voluntary euthanasia: you will note that several are on our Board, and Frank Schulman of Youngstown has just been elected also. I hope you and some of the members of your church or society will join our Euthanasia Society. If you feel inclined to speak on the subject, pro, con, or neutral, we will send you a parcel of literature outlining both sides. Best wishes for you in your work. Do let me hear from you.

Fraternally,

Charles Francis Potter

139 East 57th Street, New York 22, N.Y.

Permanent Peace

To the Editor:

What is more important than peace, permanent peace, and what is worse than war, specially war at present time?

Therefore we must work for permanent peace, for abolition of the conditions of war: disharmony and weapons. We must abolish weapons from a feeling of respect of human lives and follow prudence—no weapons . . . no war.

Our true **enemy** is **war**, not men. Mars is smiling when we arm. Mars is no defender but destructor.

Own government can be bad and unpleasant; foreign government can be worse, but then many men can be saved and much fortune can be saved, and foreign government can be abolished again. But war does not give his deaths again.

How can we think that we can save anything of good or receive anything of good by slaying other men?

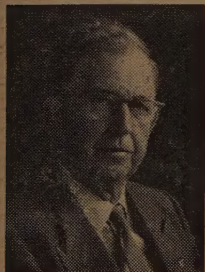
Emil Dehn

Gentofte, Danmark, Mars, 1959

* * *

EDITORIAL

In the not too far distant past the discussion of dangers to blighting out our civilization by the simple means of over-populating our planet was regulated to the egg head or intellectual levels. Such books as Wm. Vogt's "Road to Survival," Fairfield Osborn's "Plundered Planet," Karl Sacks' "Standing Room Only," Elmer Pendell's "Population on the Loose," have brought the subject of Survival vs. Overpopulation down to the place where the ordinary man has begun to sit up and take notice of the things about him that concern not only his own generation but the immediate generation of his children that come after him. News articles, letters to the editors, are among the things that indicate man's new concern about these problems. The article, "Standing Room Only," from the United Nations Review in this issue of the Digest, indicates some of the startling population facts that confront us.



E. O. CORSON

Somewhere it has been noted that China had destroyed her forests by about 1000 A.D. Let's look at the U.S. A little investigation will indicate that never in all history has the resources of a nation been destroyed so quickly. The conservationists tell us that when this country was founded a squirrel could have travelled from the Atlantic to the Pacific from bow to bow of our forests. Now these forests have been reduced to less than one-fifth of the original stands, and the soil which they formerly held in place from 9 to 6 inches or one-third of what the Indians had when the white man came.

In the writer's neighborhood is the Santa Clara Valley. Here is an example of what has been done to our water reserves. In 1910 there were thousands of artesian wells, but they took the water out more rapidly than nature supplied it from the Coast Range.

The last artesian well stopped flowing in 1930. Pumping

started; the water table by 1934 was 165 feet. In 20 years the land surface dropped 5 feet. Well this is what over-population does to lands. Now great parts of these once fertile lands have been subdivided and covered with homes for our evergrowing masses. **It has been said those who resist population control are in effect promoting Asiatic living conditions for America.**

New science has a vision of many new ways of living in the future but they haven't the answer to Standing Room Only other than population controlled within the limits that permit the democratic way of life with an environment where man cannot only live his life but enjoy it.

* * *

IDEALS TO LIVE BY

For ages, a deadly conflict has been waged between a few brave men and women of thought and genius upon the one side, and the great ignorant religious mass on the other. This is the war between Science and Faith. The few have appealed to reason, to honor, to law, to freedom, to the known, and to happiness here in this world. The many have appealed to prejudice, to fear, to miracle, to slavery, to the unknown, and to misery hereafter. The few have said, "Think!" The many have said, "Believe!"

Man must learn to rely upon himself. Reading Bibles will not protect him from the blasts of Winter; but houses, fires, and clothing will. To prevent famine, one plow is worth a million sermons.

Man should cease to expect aid from on high. By this time he should know that Heaven has no ear to hear, and no hand to help. The present is the necessary child of all the past. There has been no chance, and there can be no interference.

If abuses are destroyed, man must destroy them. If slaves are freed, man must free them. If new truths are discovered, man must discover them. If the naked are clothed; if the hungry are fed; if justice is done; if labor is rewarded; if superstition has been driven from the mind; if the defenseless are protected, and if the right finally triumphs, all must be the work of man. The grand victories of the future must be won by man, and by man alone.

—Robert Ingersoll

THE MEMBERSHIP ROLL CALL

The Humanist World Fellowship publishes the Humanist World Digest, which builds for humanism squarely on the universal idea of brotherhood and the operation of the free mind seeking truth.

Will you answer this roll call and help spread the message of religious humanism in its creation and pursuit of ideals and values and the relationship men feel with one another and the universe? The subscription to the Humanist World Digest is now \$1.50 for one year. Why not also send in a subscription for a friend. The Humanist World Digest will act as a missionary toward bringing light where darkness prevailed. We will thank you for the names of those you think might like to know about this magazine. Support of this good work comes from subscribers and their contribution. Our subscribers are our only angels.

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Please enter my subscription to the Humanist World Digest for years at \$1.50 per year.

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I wish to apply for membership in the Humanist World Fellowship and enclose \$..... to cover annual dues, as indicated.

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Mail to: HUMANIST WORLD DIGEST
1011 Heinz Avenue - Berkeley 10, California

INTERPRETING HUMANIST OBJECTIVES

HUMANIST WORLD FELLOWSHIP is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

HUMANIST WORLD FELLOWSHIP defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

MODERN HUMANISM seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

HUMANISM insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purpose of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest developments of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

HUMANISM recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

HUMANISM seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

HUMANISM has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

HUMANISM accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

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